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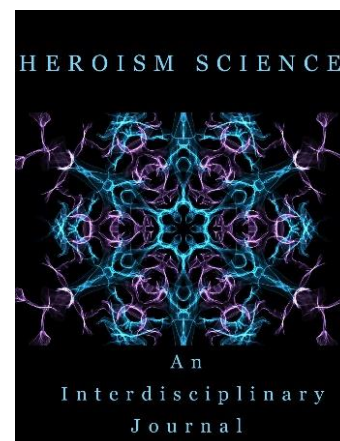
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# The Integration of Transformation: Extending Campbell's Monomyth



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**ABSTRACT:** Referring to Campbell's lectures and the outcomes of one study about the integration of transformation, this paper argues that the hero's journey (and transformation) is not accomplished unless the life-changing experience is psychospiritually integrated into daily life. Accordingly, Campbell contradicts his theory by suggesting that the monomyth finishes when (and if) the initiate, who has returned home, integrates by successfully finding a way to share the boon. The research clarifies that integrating involves nine phases and in combination, the hero-making process of transformation and integration follow a figure-8 pattern; an upper transformative and masculine-dominated hero's journey and lower integrative feminine-dominated complement.

**KEYWORDS:** *transformation, psychospirituality, integration of transformation, transformative cycle, Joseph Campbell*

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# 1 INTRODUCTION

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Seminal investigations of classic rites of passage confirm that throughout the millennia to the present, traditional communities have guided individuals in transformation processes of initiation in order for the individuals and the collective to flourish. Initiates face growth-producing challenges and learning, which in aggregate, cause the person to metamorphose from one identity and social status to another through departure, initiation, and return processes (Eliade, 1958/1994; Turner, 1969, 1973; van Gennep, 1909/1960). This straightforward yet highly complex framework of human transformation was affirmed and further illuminated by mythologist and historian Joseph Campbell (1949/1968), whose analysis of hero myths across multiple cultures and times produced a distinct pathway common to all myths. The journey metaphor illustrates how an ordinary individual can transform to become a hero; a greater, more complete, and capable self. Campbell titled the intercultural trajectory by which heroes are made, a monomyth, which is better recognized as ‘the hero’s journey.’

In combination, these prevailing theories conclude that transformation consummates when the initiate returns home. The transformed exemplar is said to be “calm and free in action,” a “conscious vehicle” (Campbell, 1949/1968, p. 239) and a purveyor of the knowledge of which the adventure afforded: a leader or a hero, or is she? Some research indicates the contrary: return from a life-altering adventure does not necessarily equate to permanent change, (i.e., transformation) (Chandler, Holden, & Kolander, 1992; Cushing, 1999; Fosha, 2002, 2006; Grof & Grof, 1989; Heintzman, 2002; Lyon, 2002; Paterson, Thorne, Crawford, & Tarko, 1999; Ross, 2017) and seminal theories across diverse disciplines agree (Dobratz, 1993, 2002; Fosha, 2002, 2006; Grof & Grof, 1989; Gullahorn & Gullahorn, 1959; Wilber, 1996). For example, the influential scholar of religion Mircea

Eliade (1958/2005) observed that the journey is not actually completed until the initiate integrates the transformative experiences earned along the way:

the shaman stands out by the fact that he has succeeded in *integrating* into consciousness a considerable number of experiences that, for the profane world, are reserved for dreams, madness, or post-mortem states [emphasis added] (p. 102).

Even though the monomyth is interpreted as return, a close look at some of Campbell's lectures and interviews (2004) reveal that Campbell continued to explore unanswered questions about how to integrate a life-changing adventure.

A review of literature yielded no study that directly examined how the integration of transformation occurs. To address this literature gap, I conducted a qualitative analysis of the lived experience of integrating transformative travel among alumni of two study abroad courses (Ross, 2017). The coresearcher group examined, "What is our experience of integrating transformation?" (p. 3) and the primary outcome revealed that integrating transformation is comprised of nine phases. Unexpected findings suggest that contrary to Campbell's conclusions, the hero's adventure is not complete upon return home and specifically that transformative and integrative processes comprise one sojourn.

The purpose of this paper is to share information that challenges well-established understandings about the hero's journey. I first discuss Campbell's lectures that address the integration of transformative experience, briefly outline my research, primary outcomes, and unexpected results (for more, see Ross, 2008, 2017), then examine similarities to existing literature in mythology and finally, identify three ways this discourse affects theory and practice.

## 2 THE INTEGRATION OF TRANSFORMATION ACCORDING TO CAMPBELL

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When Campbell explained that the journey must “bring out again that which you went to recover, the unrealized, unutilized potential in yourself [emphasis added] (2004, p. 119), he discerned that the boon is at essence, the initiate's unutilized *potential* to become established, substantiated, and realized. Although he refers to the boon with qualifiers such as wisdom, knowledge, or gold, in this and other remarks,<sup>2</sup> he indicates that psychospiritually, the treasure and the self/hero are one and the same. Campbell clarified, the “whole point [of the journey]...is the *reintroduction of this potential* [the realized self] into the world...you living in the world” (p. 119). The words “living in the world” connote a functioning participant in society, and I argue, a person who possesses a state of being in which her strengths are actualized and used. In other words, she “must *integrate* it [the boon/self] in a rational life” (2004, p. 119) and live in the world as that integrated self, in *possession of her potential* such that the self is reified. If these statements have veracity then the monomyth, as it has been rendered, may be unfinished.

Central to the hero's journey is the task of finding and bringing back “something that the world lacks” (Campbell, 2004, p. 120). Integrating the gift into daily life is necessary because “this is the world in which the heroes will have to function; having accomplished their mythological deed, they now come down to do the actual, practical one” (p. 130). Here Campbell implies that the whole process requires two “deeds” where the first is the mythological and the second is practical. Campbell warns, “returning with that boon and trying to hold on to it as you move back into your social world again. That's not an easy thing to do” (Campbell, 1988, pp. 157-158). The returning adventurer might self-reflect, “What, now, is the result of

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<sup>2</sup> Campbell points to the journey's ultimate purpose of finding and becoming the self as in this renowned quote, “And where we had thought to slay another, we shall slay ourselves. Where we had thought to travel outward, we will come to the center of our own existence. And where we had thought to be alone, we will be with all the world” (1988, p. 123).

the miraculous passage and return?” (Campbell, 1949/1968, p. 239). Campbell identifies three different “possible reactions” to the return threshold, which describe how the initiate might integrate the treasure (Campbell, 2004, p. 120).

### 3 THREE WAYS TO INTEGRATE THE TRANSFORMATIVE ADVENTURE

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Campbell eluded to the presence of a complementary journey when he described the difference between a real-life story of the initiation of two Navaho boys and the myth of *The Odyssey*. He explained that the two Navaho boys were essentially forced to enlist in the military during the Second World War. Their elder led the two through a rite of passage designed to transform them from shepherding boys into warriors. Specifically, Campbell differentiated that the boys “have to undergo a transformation” (2004, p. 131) whereas, “*The Odyssey* is just the *opposite* sort of story” [emphasis added] (p. 131). He elaborated,

*The Odyssey* is the debriefing of a warrior. He’s got to...leave his warrior ways behind him and return to the female-inflected world of home and bed. *We don’t have much in the way of myth today to help us through those transitions.* We can turn to the leftover shards of the old mythos, or we can try to turn to art [emphasis added] (p. 131).

Here Campbell portrays the challenges of integration (consuming the journey) after having returned home---coming back into the world---and admits there is little knowledge about how to accomplish the task. In this revealing commentary are a few key points. First, Campbell identifies the movement from shepherds to warriors as a transformation and from warrior to (civilian) man as “opposite” without qualifying the meaning of opposite. Secondly, he confesses there is no intact guidance for initiates of this unnamed opposing journey back into the mundane and intimate world of “home and bed.” Third, left unexplored is the fact that—in this example—the transformative journey equates to a masculine realm of action

and war and the world into which he must integrate, as opposed to the origin world which is feminine and deeply personal.

In a different lecture, Campbell explicitly describes three ways that the initiate can integrate the boon; how the soldier can become a civilian once again. The first path of integration transpires if the initiate rejects society and returns into the bliss because “no one cares about this great treasure you have brought . . . there is no reception at all, you go back into your own newly unified whole and let the world go stink” (Campbell, 2004, p. 120). Campbell explains that the initiate does not have the capacity to handle the burden. Campbell qualifies this circumstance as “a refusal of the return” (2004, p. 120) by the initiate, and she does not share the wisdom gained through the journey. In this scenario, “you come out of the forest with gold, and it turns to ashes” (Campbell, 1949/1968, p 164); it is abandoned.

In the second circumstance to integrate, the initiate distorts the boon (i.e., the self) “in terms of the society, so you’re not giving them a goddamn thing; they’re only getting what they want” (Campbell, 2004, p. 120). The returned “hero” might say to herself, “‘What do they want?’ Now you’ve got a skill, and you can give ’em what they’re asking for” (p. 120). Campbell explains that the individual attempts to give society what it desires as opposed to giving the gift that she truly received, and thus the treasure is destroyed.

A third option of integrating involves “trying to find a means or a vocabulary or something that will enable you to deliver” the boon in a way that society is able to receive....some little portion of what you have to give” (Campbell, 2004, p. 120). The key here is not to contort the wisdom to suit others or yourself—rather, to deliver the essence of part of the message intact. The returnee responded to an inner call—a need—and upon return, must adopt a “pedagogical attitude of helping [others] to realize the [same] need” (2004, p. 121). Campbell warns, “this requires a good deal of compassion and patience” (p. 120) directed towards others and one’s self. The returned “hero” must first thoroughly

understand the treasure—what it is that she discovered and learned during her adventure, which is, in and of itself, a major accomplishment. She must also accurately gauge a societal need that the boon meets and, finally, learn how to deliver the information “in terms, and in proportions, that are proper to their ability to receive” (p. 121) —in a way that others can understand.

The challenge of effectively communicating the treasure is “very difficult” but not impossible (p. 119). For example, after achieving enlightenment the Buddha “doubted whether the message of the realization could be communicated” (Campbell, 1949/1968, p. 193). Campbell clarified, “if you make one little hook into the society that you presently will be able to deliver your message. I know it” (2004, p. 121). If all else fails, he remarked, the returnee can seek a teaching job through which to distribute the knowledge, which is what he did. Campbell explains that if the initiate can succeed in this third way, “that’s how you [the initiate] get back into the world” (2004, p. 123), meaning, that is how one integrates the boon into “rational life” (2004, p. 119), and I argue, consummates transformation.

Campbell’s words about his personal experience of transformation and subsequent endeavor to integrate the treasure he discovered offers further insight into integration processes. His journey began during the Great Depression during a time of day-to-day survival. Campbell felt a call to journey and retreated into the forest “with nothing to do but read” (2004, p. 121) and there, he lived and read mythology for five years. During the adventure he “found everything” (p. 121)---the treasure---the contents of which later became his classic and renowned work. His heroic voyage in the woods ended when he was admittedly “willing to get back into the world and share what I had learned” (p.121). He was given a teaching job and spent another five years writing his first book, *A Skeleton Key to Finnegans Wake* (Campbell & Robinson, 1944), co-authored with Henry Morton Robinson. Following a great deal of work and fortitude despite many setbacks, Campbell coincidentally



received an opportunity to gain credibility with a publisher that previously had rejected their book. With the help of those who recognized his talent, the publisher selected his co-authored book, and Campbell earned his first breakthrough. Ten years after he entered the forest and *five years after returning from “the hero’s journey”*, Campbell concluded that the publication marked the completion of his journey and the integration of his boon. He concluded “Now that’s how you get back into the world” (2004, p. 123).

In sum, two of the three pathways to integrate the knowledge gained through the journey end in a failure to complete the final task of getting “back into the world,” presumably also resulting in an unsuccessful transformation. These pathways towards integration contextualize and offer depth to Campbell’s warning that “bringing the boon back can be even more difficult than going down into your own depths in the first place” (2004, p. 119). Pointedly, it is a foregone and logical conclusion that if the returnee distorts or abandons the boon, she will likely not be viewed by others as a genuine master and will not, by definition, be a hero.

## **4 RESEARCH ABOUT THE INTEGRATION OF TRANSFORMATION**

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In response to a literature gap, I completed a qualitative study about the lived experience of integrating personal transformation that occurred through international travel (Ross, 2008, 2017). To give credence to this discussion, the following section contains an abbreviated rendition of the study’s design, method, and results. The qualitative research examined the lives of seven<sup>3</sup> women 1-3 years after life-changing travel with the aim of discerning the underlying psychological processes of integrating transformation. The context

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<sup>3</sup> The sample size was within the norms of a cooperative inquiry range of 5 to 15 coresearchers (J. Heron, personal conversation, February 28, 2016) and within desirable data saturation (Suen, Huang, & Lee, 2014, p. 105).

was two faculty-led study abroad courses of which coresearcher/subjects identified as personally transformative. Moreover, the activities before, during, and after the adventure were designed to create conditions conducive for transformation such as self-reflecting, sharing, ongoing physical challenge and personal growth, giving to others, being far from home, visiting geography and cultures vastly different from one's own, learning from elders, and community-building (Ross, 2010). Central to each travel episode was learning directly from indigenous elders and participating in healing rituals at ancient sites.

## **5 RESULTS**

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The primary outcomes demonstrate that integrating a transformative experience requires a process of nine sequential, overlapping, contiguous, and cumulatively embedded (i.e., holonic) phases. To communicate how the initiate moves spatially, temporally, and psychically through the process, the data is best conveyed graphically (Figure 1).

Figure 1: The Pattern of Integrating Transformative Experience.



Results indicate that integrating a transformative experience involves a shift in identity by letting go of the outdated self in order for the new or transformed self to emerge. The process begins upon return home from a life-changing, transformative journey. During phases 1-3, the initiate feels conflicting emotions, is drawn inward, and makes attempts to change one's life and self to match the self (and understanding of the world) she discovered during the adventure. The individual becomes disillusioned about life and one's self, "who am I now that I have returned?" Phases 4-5 contains circumstances that cause the individual to break down and lose a sense of control over her life and dissolution of the outdated identity. Emotions become consuming (i.e., shadows or the underworld), and the initiate experiences a sense of turning psychospiritually inwards, which provokes a resounding need for quiet and physical stillness. Phase 6, called Birth (i.e., the birth of the newly transformed self) marks a transition of focus and movement from inward to outward. Phases 7-9 entail an increasing sense of upward mobility as the initiate engages in creative pursuits and

encounters a rise in social and/or professional status/visibility and elevated spirit or emotional lightness. The directionality of descending clockwise movement reflect the lived experience of the coresearchers (more detail in the next section), which happens to corroborate with Murdock's model of a Heroine's Journey (1990) and Carl Jung (1976) (as cited in Hannan, 2005), who concluded that a feminine path is "downward and through suffering" (p. 198).

Each phase of integration has distinct characteristics (Table 1) and the experiences and duration of each phase is unique to the individual. For example, the primary purpose of Dismemberment is the dissolution of the outdated self/ego (Brinton Perera, 1981; Halifax, 1993; Woodman, 1985) and as such, may require more time than other phases. Conversely, Displacement entails the relief juxtaposed dissatisfaction that transpires immediately upon return home, which tends to be short-lived.

Table 1: Phases of Integrating Transformative Experience

Phase	Name	Description
1	Displacement	Arrival "home" is both a relief and unsettling given an internal conflict between enjoying all that is familiar and, in the context of the transformative experience, feeling "different" or out of place.
2	Grief & Denial	A dialectic between sadness (that the catalytic has ended or that something has been lost) and denial (that you are home and no longer on the adventure or that something has been lost).
3	Disorientation	A crisis of confusion about identity sourced in the transformative experience, "Who am I now that I have had this life-changing experience?"
4	Dismemberment	Encounter with a surprising challenge where the individual has no control over the outcomes of a circumstance that is deeply meaningful, the road of trials, or the Dark Night of the Soul (St. John of the Cross, 1916). <sup>4</sup>
5	Surrender & Healing	The courageous act of self-love that ends an entrenched habit of dysfunction and encounters with people and circumstances that are healing.
6	Birth	Opportunistic circumstances compel the self that has been gestating since the transformative journey to emerge and become witnessed.

<sup>4</sup> The content of the book is based on a poem written by St. John of the Cross in 1578 (Greene & Cushman, 2017, p. 508)

Phase	Name	Description
7	Abundance & Creativity	The newly emerged self, transformed from the journey, attracts an abundance of all types and the resources needed to fulfill her dreams.
8	Power	The nearly transformed self is self-aware, has become a master of her knowledge and skillsets, and is sought out by others for her craft.
9	Integration	All inner polarities are harmonized, the most poignant being one's inner masculine and feminine, causing an experience of homeostasis or balance throughout her internal world (body, mind, heart, and spirit) and external life (relationships, career, home, and finances).

Results suggest that conscious/active participation propels integration processes. It was beyond the scope of this study to determine the degree to which conscious and active participation in one's integration affects integration processes<sup>5</sup> or the extent that denial/numbing/escaping behaviors stagnate the cycle. [The subject of conscious, unconscious, and transcendental (divine) activity during the transformation process is explored in a different publication (Ross, 2018).] One important subquestion to the inquiry posed, "What are we integrating?". Outcomes indicate that novel circumstances occurring during the life-changing experience (i.e., the hero's journey) require that the individual integrates new ways of thinking, behaving, perceiving, and experiencing the self, which coincides with transformative learning theory (Mezirow, 1978). From the perspective of depth psychology, integrating the transformative adventure into daily life demands death of the ego and incorporating shunned or underdeveloped aspects of the self, and union of opposites (Jung, 1966).

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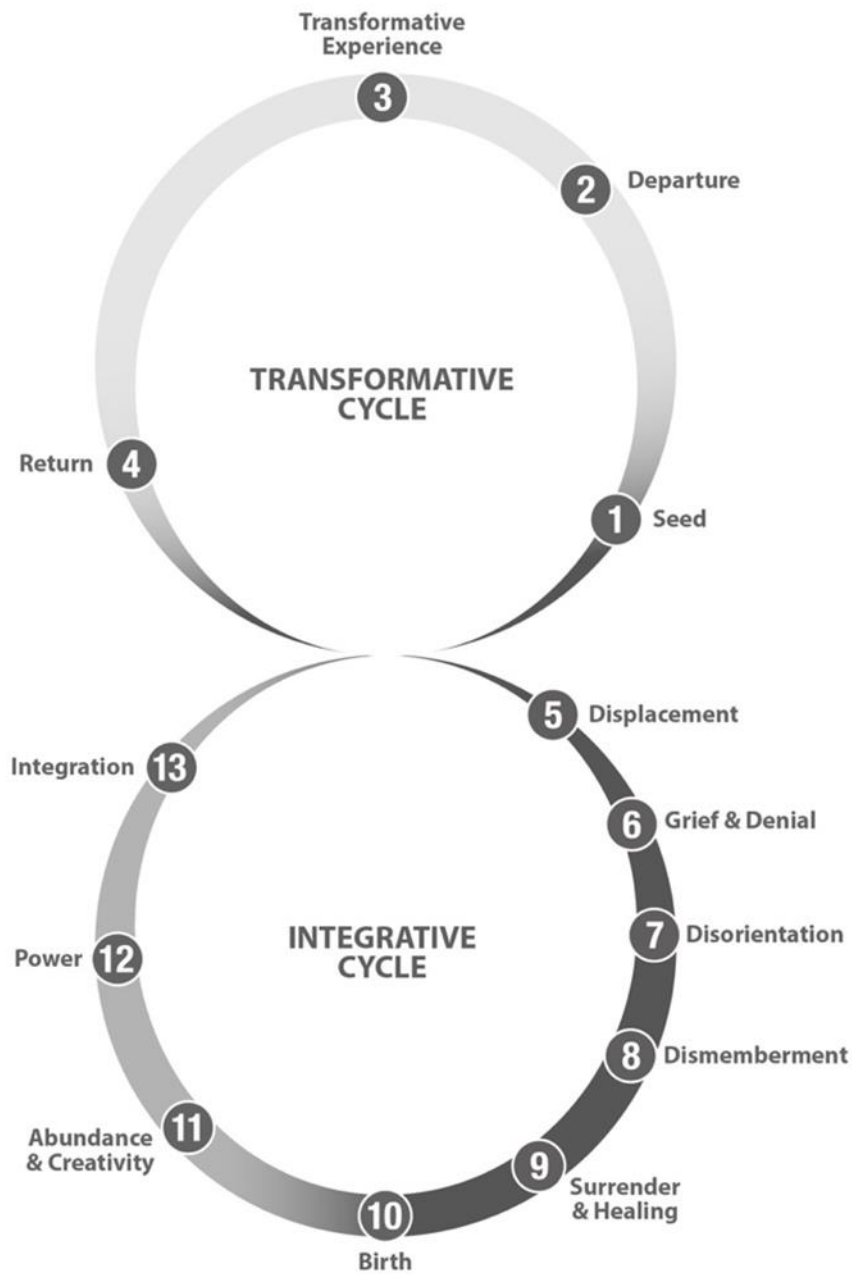
<sup>5</sup> The subject of conscious, unconscious, and transcendental (divine) activity during the transformation process is explored in a later publication (Ross, 2018).

## 6 UNANTICIPATED RESULT: FIGURE-8 PATTERN OF A COMPLETE TRANSFORMATION

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The final stages of data analysis produced a pivotal observation: transformation and integration are integrally linked, and integration is the means through which transformation is consummated. This study concluded that a transformative cycle (i.e., the traditional rite of passage phases of departure, initiation, return, and Campbell's hero's journey) and integrative cycle (i.e., nine phases of integration) are interconnected and substantively constitute two aspects of one process. When the two interconnected processes are represented together visually, they form an upright figure-8, depicting psychic movement. The journey begins with an ascent where the initiate seeks union with the transcendent to conceive a new self (i.e., a search for the boon, vision, or self), followed by a descending pathway leading home (i.e., phases 1-4). Upon return the initiate wishes to bestow the boon to society only to find that doing so is an unrelenting challenge and so begins a steady descent into her inner depths where she encounters the dissolution of the outdated self. The eventual birth of a new self marks a transition out of darkness moving psychically upwards and socially outwards towards incorporation of the transformative peak and integration. In the end, the initiate arrives in the center, the place where the entire journey began (Figure 2).

Figure 2: Figure-8 Pattern of a Complete Transformation



The unexpected finding of the Figure-8 produced a second related and unforeseen outcome. Namely, both cycles demand of the individual, contrary types of activities, skills, and

physical/emotional/psychic movement, that subsequently develop opposing yet complementary capacities and embodiment.

Analysis of the transformative journey yielded the following descriptors of the experience: adventure, visible to others, grand, exotic, expansive, action, goal-oriented, ascending in movement, and socially rewarding; the initiate is positively viewed as an adventurer. One coresearcher described the transformative adventure as, “The ascending time . . . where you’re yearning, you’re reaching forward, you’re in that place of wanting to grow, wanting to heal, wanting to learn, and so then you’re seeking opportunities.” Another coresearcher commented,

[The transformation cycle] pushes you through your comfort zone, shows you what you’re capable of and the strength you have inside of you. It gives you the ability to transfer it on to other things in your life, whether it be bad relationships or moving from the place you’ve lived your whole life. It will bring a whole different energy into your existence and consciousness.

Accordingly, the visual depiction of the transformative cycle also illustrates the geographical movement outwards (i.e., away from home) and psychic movement upwards towards the cosmos and an unknown pivotal experience, which has a felt sense of expanding or expansiveness. This study concludes that the upper cycle of the adventure (i.e., the hero’s journey) develops capacities of the masculine such as doing, conquering, emanating, exciting, and attracting, followed by a return towards home that is *downward*, back to *earth* (i.e., the *mundane*) and *contracting*.

At the same time, integration involved the desire to move psychically *inward* by placing one’s attention, energy, and focus on bodily sensations, emotions, thoughts, and insights. Thematic descriptors identified the integration cycle as *inner-focused* and mostly *invisible*, in that the majority of people in the initiate’s everyday life cannot easily know of or



see her *emotional* journey. This pathway is *subtle* and *slow*, which develops one's abilities to be *patient* while encountering *confusing and painful thoughts, feelings and experiences, be vulnerable and willing to surrender emotionally, immerse oneself in emotions, connect with others, be in stillness at home, accept support, and, most important, dwell in one's internal darkness*. This cycle of the figure-8 develops aptitudes of dwelling, resting, yielding, absorbing, holding, being, containing, and enabling forms to come into existence.

Campbell elucidates that the hero is primarily driven out of a *desire* to “*restore the world*” (Campbell, 1949/1968, p. 245), whereas this study finds the initiate in the integrative journey is propelled by a *need* to “*renew*” *her own world* (Neumann, 1955/1963, p. 320); two contrasting drives. Moreover, the integrative cycle is predominantly about “*being*,” while the transformative one is about “*doing*,” the same distinction Campbell made between female and male initiation. From a Taoist perspective the ascent or outer, masculine-dominated journey is yang (with qualities of yin), which is associated more so with receiving wisdom from the cosmos (ex., Lakota rite of passage called a vision quest), and the descent or inner, feminine-dominated journey is more yin (with qualities of yang) and is associated with healing through the earth and inner life (Campbell & Cousineau, 2003). One coresearcher takes this notion one step further:

Because, a lot of what I've been thinking about the feminine for the last couple of weeks, has been this idea of androgyny and how the embodiment of both masculine and feminine seems to be a much more highly evolved state. It seems like being able to integrate the best of both parts and finding a good balance to that. It pushes you in your evolution as a human being.

Transformation is not only a process of creating a new person, a new identity—one who has not yet existed—but also one that is rendered complete or whole.

Jung explains that when the initiate “takes his own cross, his own individual problem, his individual difficulty and suffering...that is initiation...not to perfection....but to completion (1934–1939/1988, p. 200), which he indicates, is individuation. One coresearcher said, “*as I’m...integrating pieces of myself,...that* [italics added] then causes transformation [to occur].” Welch’s (1982) phases of individuation, for example, involve three phases that are “active and controlling” and are “characterized by outer preoccupations” (p. 97). The last three phases of individuation have a “definite inner orientation” that involves being “receptive and letting-go” and then transitioning to dwell in the “deep interior work of the individuation process” (p. 97). When the two cycles are placed together as the Figure-8 pattern, the process as a whole functions to integrate masculine and feminine polarities towards individuation. The philosopher Nietzsche stated, “liberation from the pairs of opposites...is indispensable for the integration of the individual. Conversely, individuation is impossible as long as one is split into pairs of opposites” (Jung, 1934–1939/1988, p. 133). Interestingly, one Jungian psychologist (Welch, 1982) makes a deduction that “because the psyche contains polarities of energy, and because these polarities, by definition, are opposites...only one pole at a time can be integrated into the conscious personality” (p. 91). If this deduction is valid, it would support the utility of two opposite cycles that aide to develop and mature complementary psychological poles such as masculine and the feminine, as indicated in the results.

## 7 DISCUSSION

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The two cycles of a complete transformation have clear similarities to existing literature. The upper transformative round constitutes the hero’s journey---fundamental processes found in both traditional rite of passage (Eliade, 1958/1994; Turner, 1969, 1973;

van Genneep, 1909/1960) and mythology (Campbell, 1949/1968; Propp, 1928/1968; Vogler, 2007)---in which the initiate adventures towards realizing his true potential.

The lower cycle, which is comprised of integrating the life-changing experience and the ego, bears close resemblance to patterns of initiation for women and goddesses as found in mythology and Jungian psychology (Brinton Perera, 1981; Lincoln, 1981; Woodman, 1985), anthropology (Halifax, 1999), and contemporary interpretations of female initiation (Murdock, 1990). The nine phases of integration from my research and literature about initiation of women/goddesses both represent a transformation of embodiment, a transition from one cosmic world to another by descending into the self and one's underworld/shadow. Results from my research affirm scholarship that also specify that the initiate will endure biopsychospiritual challenges such as soul-searching, loss of identity, stillness, dwelling in one's inner grief and emotional suffering, dismemberment and death of the outdated self, and rising up to reenter the common day as a creative being, source of her own power (Brinton Perera, 1981; Halifax, 1999; Lincoln, 1981; Woodman, 1985).

Although the upper and lower cycles of mythic heroism are recognized as separate entities, I found one body of work pertaining to mythology and rites of passage that recognizes these two distinct processes as a whole. Russian scholar of folklore, Vladimir Propp (1928/1968), analyzed folk tales, which relate to the making of heroes, for the purpose of distilling thematic content of the stories into irreducible structural elements. His extensive analysis produced a morphology, which is "a description of the tale according to its component parts and the relationship of these components to each other and to the whole" (p. 19) in order to "make a correct comparison" of one tale to one another. Propp concludes that the process of hero-making or transformation has 31 total potential functions (which equate to a plot motif or event) that can be organized into the classical departure, initiation, and return phases.

Similar to Campbell's teachings and my research, Propp's analysis indicates that some tales do not end upon return home. Specifically, Propp explains that a single tale can require two discrete journeys<sup>6</sup> that he calls "moves". A new move begins any time there is a new villain or new insufficiency/lack (i.e., lack of money, person, helper, object) that must be rectified by the initiate. He explains that there are certain conditions when "several moves form a single tale" (p. 94) as is the case when the "magical agent is obtained in the first move and is used only in the second" (1928/1968, p. 94). In this circumstance, the first move does not involve a heroic fight but does include receiving the boon followed by a second move where the initiate uses the treasure to accomplish good and heroic deeds. This circumstance matches my research and Campbell's observation that completing a journey such as this requires practical and useful application of the boon. Propp also points to the functions involved in the second move of a two-move tale that convey robust parallels between my research and Campbell's commentary about the integrative cycle of a complete transformation (Table 2).

Table 2: Functions of a Tale After the Initiate Returns from the Hero's Journey

Propp's Functions	Campbell's Equivalent Commentary	Ross' Related Phases and Content
The hero returns unrecognized	The returned initiate does not know how to communicate the boon	Displacement: the hero has not yet "arrived" in the psychic sense in that some aspect of his psyche or emotion is still on the journey. The returned initiate feels transformed but others cannot yet witness the transformed self (i.e., the hero) because the boon/transformed self, is not integrated.
The hero's treasure is stolen	The initiate distorts the boon in an effort to give society what it wants (i.e., the hero betrays himself)	Grief: When others do not witness or understand the hero, the hero falls into dejection and grief---he or she may feel the treasure is lost. The hero's journey is over and if she returns to the adventure, the boon will be permanently lost.

<sup>6</sup> Propp explains that a single tale can also involve more than two moves and moves can be inserted in a tale or two moves interweave.

Propp's Functions	Campbell's Equivalent Commentary	Ross' Related Phases and Content
		Denial: she does not want to believe she has returned. The initiate might feel as though the treasure was stolen by virtue of obligations of her return.
The hero is thrown into a chasm	The returned initiate must find a way to share the boon	Disorientation, Dismemberment, and Surrender & Healing: the returned initiate descends into her underworld/shadow.
A false hero masquerades as the hero	The initiate distorts the boon in an effort to give society what it wants (i.e., the hero betrays himself)	Disorientation: "Who am I now that I have returned?" The returned initiate experiences identity crisis and attempts to find herself through trial and error.
The hero must endure a series of difficult tasks	The returned initiate must find a way to share the boon	Dismemberment: the initiate must endure grief, emotional suffering, ego death and then a period of Surrender and Healing.
The hero is eventually recognized	The initiate finds a way and means to effectively deliver the message and he is recognized as the purveyor of that wisdom	Birth: the newly transformed self (i.e., hero) emerges for the first time and is recognized as the hero/realized self that she has become.
The hero is given a new appearance or is transfigured	* <sup>7</sup>	Abundance: the emerging hero becomes increasingly creative and gains resources needed to fulfill her destiny. The community recognizes her gifts.
The villain is punished		Power: the internal and external naysayers who had historically sabotaged her journey dissolve and no longer have power over the hero.
The hero either marries or ascends to the throne (p. 95, 126)		Integration: the hero completes integration of the boon and internal opposites: masculine and feminine, divine and human, etc. and becomes master of two worlds. From a Jungian perspective, the hero achieves individuation, the sacred marriage or <i>hieros gamos</i> and ascends to and resides as transformed, a hero, an embodiment of the boon, and king or queen of his or her life.

Propp makes an important and resounding conclusion that highlights the significance of a tale that has two moves, as it appears is the case for the Figure-8 Pattern of a Complete Transformation. Specifically, he declared that "it became clear to us during the enumeration

<sup>7</sup> The blank spaces in this Table indicate that, based on a review of literature, I could not find testimony by Campbell about this aspect of the integration or post-return journey.

of all tales” that if the tale consists of two moves where the first “includes a fight with a dragon” and the second entails the nine functions outlined in Table 2 , then that tale is the “most complete and perfect form of a tale” (p. 95).

## 8 THE REST OF THE STORY: CAMPBELL’S INTEGRATION

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Having shared outcomes from my research and relevant literature, I revisit Campbell’s personal journey to make the succeeding observation. More than five years after his first publication and over 10 years following his life-changing adventure in the woods (i.e., 15 years after his call to adventure---the beginning of his transformation), Campbell’s book *The Hero with a Thousand Faces* (1949/1968) was published. Although Campbell labeled his first publication (five years after leaving the woods) as his *return* “back into the world” (i.e., his integration or transformation completion), I argue he was mistaken. Keeping in mind that Campbell revealed, “I really found everything that I am sharing...during those five years” [in the forest] (2004, p. 121), I submit that his now-classic book is undoubtedly an embodiment of the wisdom he gleaned through his heroic hermitage into the depths of ancient stories and himself. As such, the debut of the *Hero with a Thousand Faces* publication, 15 years after embarking on a heroic journey of transformation, marks the point in which he completely integrated the boon and fully transformed.

Through the lens of the Figure-8, we can discern the interconnectedness of Campbell’s upper transformative sojourn into the forest, and the world of mythology and his lower integrative pathway of that was procured over a decade. Together these loops---a complete transformation transpiring across 15-years---brought forth his magnum opus: *The Hero with a Thousand Faces* (Campbell, 1949/1968). Is it possible that Campbell did not yet have the lens through which to recognize that his endeavors to bring the treasure “back and integrate it in a rational life” (2004, p. 119) was, in fact, an interconnected, complementary,

and feminine journey? Furthermore, is it plausible that in combination, his two complementary journeys demonstrate his complete transformation into an entirely new person as compared to the young man who entered the wilderness?

## 9 IMPLICATIONS

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Before discussing potential consequences of my research, I first make explicit my intention to "avoid timidity when speculating about the importance" (Jones & Kottler, 2006, p. 141) of the findings of my study. Timidity "reduces the chances of being criticized for going too far, but unfortunately also reduces the chances of doing something important both in the design of the study and in the presentation of its outcomes" (p. 141). This conjecture is particularly essential because the results of my study challenge the foundations of Campbell's historic body of work that, despite 70-years since his seminal publication, continues to be the backbone of scholarship related to mythology, heroism, and transformation. From my research, I derive three implications for theory and practice.

First, I submit that existing theories about human transformation and the mythological, biopsychospiritual process of becoming a hero are not static positivistic truths but contextually based understandings that may or may not portray present-day understanding. If the assertions presented in the research described herein have merit, a new definition of the transformation is essential and the infallibility of Campbell's monomyth need be placed into question. Prevailing thought suggests that transformation involves a life-changing process that ends upon return rendering the individual fundamentally and permanently changed and endowed with a bounty from the journey. The Figure-8 pattern indicates that in addition to a life-changing passage, transformation requires a complementary inward quest that produces integration of the treasure, ego, and internal polarities. The two interrelated cycles, linked together through one's readiness to transform and willingness to go

into the inner darkness, renders a complete and balanced process. The infinity-shaped Figure-8 pattern depicts the full acquisition (receiving the treasure) and realization (integration) of transformation that directly addresses the existential angst behind feminist critique that the monomyth and similar accounts “do not adequately describe women’s experience” (Ray & McFadden, 2001, p. 202). Likewise, literature about women’s rites and goddess initiation offer a means through which women’s lived experiences are reflected in the feminine initiation and yet men and women will likely feel incomplete without a complementary masculine journey (Fonda, 1995). In summary, I submit that future conceptualizations of transformation include both transformative and integrative processes and discourse includes the possibility that the hero’s journey, if it is to be complete, requires integration after the adventurer returns home.

Second, I suggest clarification of terminology in future discourse. Accordingly, if a complete transformation encompasses a Figure-8 of two complementary cycles, the upper round is most precisely labeled transformative and not a journey constituting transformation. The central feature of the upper round is a life-altering event or series of experiences that causes the individual to endure a marked but not permanent change. For this reason, use of the adjective transformative to describe the upper round or hero’s journey is most suitable.

Finally, I wish to make transparent the ultimate goal of transformation is not heroism or even finding one’s self and is most pointedly, an endeavor towards wholeness.

Transformation creates wholeness through open receptivity, unyielding personal growth, chaos, and the integration of opposites, ego, and the treasure received. The catalytic experience yields the opportunity to receive the treasure, the individual’s commitment to growth drives the entire process, chaos facilitates dissolution of self-structures and, integration reorganizes structures of the self that reflect the knowledge, love, and power endemic of the boon. The self and boon are indistinguishably one. The hero is an individual



who brought “forth in his life something that was never beheld before” (Campbell, 1990/2003, p. 76), a being who resides in union and harmony, one who is transcendent and earthly, and an embodiment of the what she went out to find.

## 10 CONCLUSION

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A great deal of research is needed to examine and evaluate the many questions that arise when a celebrated theory is challenged. Scholars are encouraged to assess the soundness and dependability of the theoretical and conceptual assertions outlined in this paper. The study described in this paper was limited by an all-female coresearcher group and was delimited by its qualitative design. Future analysis might study the relatedness if any, between transformative and integrative processes. Scrutiny of the purpose, characteristics, and activities of the nine phases of integration presented could enhance their psychological properties and enable opportunities for quantitative analysis. Work that examines differences and similarities between integration phases presented here and existing theory about feminine aspects of hero-making might refine collective understanding.

In closure, this paper chronicles in considerable detail what Campbell (2004) and others (Propp, 1928/1968; Ray & McFadden, 2001) infer about what happens to the hero upon return home and presents suppositions about how one study (Ross, 2017) may extend and clarify unresolved analyses about how the hero’s journey (i.e., transformation) is completed. The findings presented suggest that transformation is not consummated until it is integrated: when the seeker chooses to follow feelings of confusion and grief, which lead to a descent into one’s inner or underworld, endure the death of one’s outdated identity/ego, and accomplish integration and a complete transformation. The Figure-8 pattern of a complete transformation that links the hero’s journey to a complementary integrative journey offers a direct response to critics who poignantly argue that Campbell’s monomyth is not depictive of

women's experiences (Fonda, 1995; Ray & McFadden, 2001). In combination, the upper and lower cycles exhibit how men and women might develop inner masculine and feminine aspects and culminate in transformation and the realization of the hero within.

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## 12 CONFLICT OF INTEREST

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*The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*